

# *The Brooklyn Jewish Center Review*

JEWS IN RUSSIA

MOSES MENDELSSOHN  
DIED 150 YEARS AGO

THEY TAKE THE TRICKS

JEWISH EXPLOITATION  
FOR JEWISH ENDS

A NEW CHAMPION IN SPORTS

ANNUAL REPORT ISSUE

FEBRUARY

1936

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# BROOKLYN JEWISH CENTER REVIEW

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## A JEWISH "NOBEL" PRIZE

**A** MERICAN Jews have reason to be proud that the first prize awarded by the Bialik Foundation in Palestine for the best work that has been produced in the last few years in the field of Jewish scholarships, went to Professor Israel Davidson, of the Jewish Theological Seminary in New York.

The Bialik Foundation was created by the Jewish Agency immediately after the death of the immortal Hebrew Poet, Chaim Nachman Bialik, to serve as a living memorial to his sainted memory. The Foundation will award annual prizes to the foremost creators in the fields of Hebrew scholarship, poetry and belles lettres.

American Jewry may indeed congratulate itself that one of its scholars has won this deserved recognition and thus brought honor and distinction to all the Jews of this land.

## OUR ANSWER TO THE JEWISH DELEGATION

**T**HE recent Palestine Conference which took place in Washington and at which the three distinguished members of the British Jewish Delegation pleaded the cause of our stricken brethren in Germany, gave the answer for all American Jews when it pledged to raise the millions needed to rescue at least the younger generation from the living hell in Nazi Germany, and to found a home for many of them in the Jewish Homeland in Palestine.

The members and worshippers of the Brooklyn Jewish Center have never wavered in their love for Palestine nor in their interest in behalf of their unfortunate brethren in Germany and in other lands. They have answered the appeals that came to them in the past. We are confident that they will respond in yet fuller measure to the appeal that has just been made.

The community is already being mobilized. Under the active chairmanship of Judge Nathan Sweedler, plans are being prepared to reach every Jew in our community. To the call of the British Delegation we shall respond, as one

man — "We shall not forsake our brethren! Our hearts and our substance are theirs!" —I. H. L.

## THE EXTENT OF ANTI-SEMITISM IN THE U. S. A.

**A**BOUT a year ago a prominent Jewish leader discussed from the Center Forum platform the subject of anti-Semitism in America and whether the Jew is safe or unsafe in this country. Before beginning his address he appealed to the sense of fair play on the part of the "gentlemen of the press" present at the meeting and requested that they have a private conference with him immediately following the meeting. Apparently the speaker felt that while anti-Semitism in America may be discussed publicly, one must be careful about the subject in print. The great interest shown by the audience in the discussion of the Jew's future in the United States proved conclusively that the problem is giving us some concern and that our sense of security is disappearing. One could not conceive of such doubts before the advent of Hitler. There is a feeling that events in Nazi Germany have had their repercussions even in our own country.

We have no way of gauging accurately the extent of the like or dislike for the Jew in this country. We are guided in our judgment more by instinct than by facts. When *Fortune* wanted to make a study of anti-Semitism it phrased an indirect question — "Do you believe that in the long run Germany will be better or worse off if it drives out the Jews?" Fifty four per cent answered "worse", while fourteen per cent replied "better", the inference being that those who believed that Germany will be the loser by driving the Jews out of the country, are friendly to the Jews. The small number of those who believed that Germany will be the gainer thru anti-Semitism, is encouraging indeed, though there is no telling how many more could be added to that group from among the 31.4 per cent of those who answered "don't know".

For lack of more accurate statistics on the subject of anti-Semitism, we shall rest content with the poll undertaken. We should also be pleased to share that magazine's conclusion that the Jew is not unpopular in this country, for no other reason than that it is much more comfortable to be reassured of one's future.

—J. G.

## THE MORTGAGE SETTLEMENT—OUR NEW RESPONSIBILITY

**T**HREE and a half years of suspense was ended about a month ago when Justice Brower, in the Kings County Supreme Court, gave his assent to the plan for the settlement of the Mortgage on the Center building.

Space does not permit a recital of the anxiety that accompanied this long period of protracted negotiations, during which time the future of our building was in doubt and, very often, in grave danger. We are happy that

this period of uncertainty is over and that we may now go on with our work unhampered by the uncertainties of the near future.

The Supreme Court decision, however, brings with it the added responsibility of raising the necessary funds to meet the terms of the mortgage settlement. To this end a campaign is now being conducted which will culminate with the Mortgage Settlement Dinner on March 22nd. Mr. Phillip Brenner and Mr. Louis W. Bernard have agreed to serve as Chairman and Treasurer, respectively, of the Dinner Committee. We are confident that they and their committee will receive the unanimous support of the Center membership in their endeavors to make the event a huge success.

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# Jewish Exploitation for Jewish Ends

*"Jewish exploitation for Jewish ends" has been an evil often felt by many Jewish institutions, but seldom mentioned in print. Synagogues, and particularly Jewish Centers, have been the chief victims of this abuse. Groups are being formed from time to time to help this or that cause, movement or charitable organization. The particular aim in which they are momentarily interested becomes uppermost in their minds, and nothing else in Jewish life matters. They hold themselves entitled to the facilities of the buildings in which they wish to meet, little realizing that the upkeep of the building and the use of the meeting rooms entail an expense which is a real burden to these institutions.*

*It is of great importance for the further existence of the Synagogues and Centers that this exploitation cease in Jewish communal life. For that reason, we are indebted to the editors of the "Reconstructionist," published by the Society for the Advancement of Judaism, for the accompanying editorial, which the "Review" reprints with their permission.—ED.*

**E**XPLOITATION is an ugly phenomenon in whatever form it appears. It involves the use of a commodity or a service without recognition on the part of the user of his full responsibility to those who create that commodity or offer that service. But does the policy of exploitation become any the more honorable when it is directed toward some worthwhile end? This question is by no means academic. We raise it only because it obtrudes itself constantly in Jewish life.

American Jewry is possessed of an abundance of Jewish organizations which range in scope from national, such as community centers and federations, all the way to sub-communal hospitals, homes for the aged and orphan asylums—in brief, a multiplicity too large to be enumerated in detail. Each of these is devoted to some specific group of sympathizers. Many of these organizations are concerned entirely with fund raising, others are interested in cultural activities as well. But both alike experience from time to time the necessity of calling upon other Jewish organizations. There are meetings to be held and a meeting place is indispensable. A program must be pre-

pared. One requires that a cantor offer musical numbers or that a rabbi or educator deliver a lecture. Almost invariably these organizations feel that they are entitled to the services of the institutions or the individuals upon whom they call without assuming any obligation in return. For are they not engaged in Jewish causes? Do not synagogues and Jewish centers exist to further Jewish life? Are not rabbis, educators and cantors dedicated to the advancement of the Jewish cause? Thus it comes to pass that almost every Jewish organization has become an exploiter of some other Jewish organization or of Jewish personalities.

The extent of this irresponsible exploitation for worthwhile Jewish ends can best be illustrated in the experience of synagogues and rabbis. The synagogue auditorium is used, the rabbi speaks, the meeting adjourns, the members of the organization disperse, and none of them feels any responsibility toward the maintenance of the synagogue or its personnel. It is assumed that the synagogue will be there when next the Ladies' Auxiliary of the Bikur Holim Hospital wishes to meet and that the rabbi and cantor will be available to supply a program.

It is not our contention that each individual cause does not have merit. Our protest is directed against that attitude toward Jewish life which sees only the fragments and not the whole. American Jewry is an organism. No

one cause can flourish unless the supporters of that cause support the whole of Jewish life. Hadassah work in Palestine, J. D. C. enterprises in Europe depend in great measure upon the assistance rendered by other Jewish institutions and by Jewish persons professionally engaged in Jewish work. We wish to remind the members of individual organizations that they owe a responsibility to Jewish causes outside their specific interests. No one has fulfilled his Jewish obligations by becoming a member of the Zionist group and listening to a lecture by a Jewish educator until he has given his full support to the institution which maintains that educator. Ultimately this whole issue points once again to the need of a planned Jewish community in which an organized Jewry shall collectively support and maintain individual Jewish causes. Under those circumstances a rabbi or educator, as one limb of that community, could honorably be called upon to assist some other. But until that condition in American Jewish life is obtained, rabbis, educators, synagogues and community centers are being used irresponsibly. In brief, they are being exploited. Any person of ethical sensitivity will recognize that fact and will undertake to identify himself not with one isolated Jewish cause but also with those other causes which give aid and comfort to that which is closest to him.

—THE RECONSTRUCTIONIST

## THOMAS MOORE in YIDDISH

(TRANSLATED BY DR. ABRAHAM ASEN)

**Y**IDDISH literature has lately been enriched by one of our own Center members, Dr. Abraham Asen, who recently published his translations of twenty-five choicest gems of the creations of the great Irish poet, Thomas Moore.

Dr. Asen is well known for his past achievements in translating into Yiddish the works of the great poets of the world. The poems of Lord Byron, Longfellow, Walt Whitman, the Rubaiyat of Omar Khayyam, have become

treasured possession of Yiddish readers through his magnificent translations.

This new little volume of the poems of Thomas Moore reveals the same poetic gift, the same fine understanding of the soul of the poet, that Dr. Asen shows in his previous efforts. He has succeeded not only in translating the words and thoughts of the original writer, but also to transport into the Yiddish language the very genius and spirit of the original works.

ISRAEL H. LEVINthal



# JEW S IN RUSSIA

By M. AVINADOV

(Correspondence to The Review)

**N**EARLY four months have elapsed since my trip to Russia, yet my impressions gained by this visit are still fresh and vivid, and, what is more, my delay in putting them down in writing has in two ways helped to strengthen and clarify them.

In the first place, a tourist is, by the very nature of things, bound to be influenced by chance circumstances, such as his personal comfort or discomfort during his stay in the country, by the condition in which his relatives and friends found themselves, by the fact that his findings were above or below his expectations. These, and similar factors, have this in common, that they are transitory, and the impressions formed by them weaken and wane as time passes.

In the second place, impressions are, as a rule, subjective in their essence, and if they are to be of any objective value at all they must first come through the mill of outside criticism. Once you utter an opinion in public, you are reminded of the other side of the story, you are argued against, you are coerced to either defend your stand or yield partly, or wholly, in this or that point. What remains unaffected with you then is what is of value.

It is because of this that I have for a long time refused invitations to lecture or write about my impressions of Russia. I have mistrusted them myself and have wished to try them out first in the heat of arguments with both friend and foe of the U. S. S. R. In the form I present them now I believe them to be trimmed of personal bias, and hence deserving of an impartial hearing.

The aims, generally speaking, of a tourist in modern Russia are wholly different from those of visitors to other countries. One visits Europe primarily to get acquainted with the old centers of culture, with the accumulated riches in the museums and Cathedrals, with historic palaces and institutions. One is drawn also by a desire to learn the living history of various peoples, their tongues and manners. To none of the European countries, however, does the tourist come with a wish to learn how to live or how not to live, to gather facts of foreign experience worthy of imitation for himself and his fellow countrymen, or, on the contrary, to learn of facts that may serve as a warning to him and his own.

One's main purpose in going to Russia, however, is to see the results of the new life brought about by an economic upheaval. Moreover, one wishes to evaluate this new life in terms of the personal and general good. You visit Russia's cultural institutions, you examine her new industrial accomplishments, you mingle with the masses and try to get their reaction to the experiment performed on their backs,—all this with one view in mind: to be able to weigh honestly this new order in the light of foreign ideals and living.

**B**EFORE I offer my opinion of the things seen in Russia, and the conclusions I have come to, I prefer to present a series of personal meetings with people which speak for themselves. Some are of a negative character, and some are positive, yet all bear the mark of truth and openmindedness.

An elderly man of about seventy, a former Jewish *maskie* in a rather large provincial town who has most of his family in Eretz Israel, replied thus to the question as to how he liked conditions:

(a) The rouble ought to be fixed so as to possess a definite value, otherwise you can get little for it. To one, who like myself, depends for his subsistence upon help sent from abroad this is of vital importance.

(b) The repressions against *Yiddishkeit*. What really does it matter to them whether or not I live religiously, go to *Shul* to pray, keep *kashruth*, and so on? And,

(c) Lastly, how long, and to what purpose, will they keep the doors closed to those wishing to leave the country? Would it not be better for them to get rid of all the undesirables? Besides, I could then leave this place myself and finish the rest of my days in peace.

"Continental Hotel" at Kiev is the tourist home. People go in and out of it and nobody seems to be troubled about them except the officials carrying on routine work. Some of my relatives and friends visited me there quite often and freely. Yet once, as we were sitting in my room discussing some matters, a warning was uttered that we had better keep away from criticism of any kind; or better still, limit the conversation to irrelevant things. But

why, I wondered? Were we not in my private room, among friends? And besides, did we not converse in whispers? "But who knows whether there are no secret telephones in the walls?" was the prompt reply. This suspicion was groundless, yet the fear it evoked indicated the state of mind of the inhabitants.

A Palestine lady touring Russia at the same time invited me to visit her at her sister's while in Leningrad. During my visit there I was again startled by these fears and suspicions. Always and everywhere, in her room, in the street, in the theatre, my friend's sister kept the strictest guard over our conversation lest it turn from the commonplace. "You strangers", she told me, "have no sense at all as to how to behave here. In truth, why should you? Soon enough you will be gone and will have forgotten it all, but we who remain will have to pay for your carelessness". Not even speaking in Hebrew was permissible. "You may be sure", she insisted, "that 'their men' know Hebrew as well. What do they not know?" This lady explained to us that this timidity was the result of last year's oppressive measures, which were caused in turn by the murder of Kirov, the chief of Leningrad.

**I**N Moscow I met an old friend of mine, a forum leader of the Zionist youth, a Hebrew writer and poet. During our first meeting which took place in his own room, and in the presence of some friends, he bitterly attacked the Zionist activities and kept on denouncing all "separatistic" tendencies of the Jewish National movement. At first I deemed it necessary to argue against him, but soon I suspected a certain lack of openheartedness on his part and begged for another meeting at a quiet "kosher" place where we might converse undisturbed. He brought me two hours past midnight into a forlorn gypsy tavern on a boat anchored in the Moscow river. There we found a solitary table, ordered some beer and to the sound of loud music we resumed our conversation. How different was its content then! We spoke in whispers and in Hebrew, but as soon as the music stopped, we too cut short our

(Continued on page 14)



Sidney S. Lenz

**W**HEN the time arrives for the historian to set down the names of the great in the world of bridge, a recreation that numbers millions of devotees, one of the more prominent of those immortalized will be Sidney S. Lenz, the German-Jewish expert.

Mr. Lenz has passed the zenith of his fame but because he is a pleasing commentator and a gentleman-player, as opposed to one who makes a living from the cards, as well as a gentleman in other ways, Mr. Lenz enjoys a really unique distinction.

When auction first was introduced in the early years of the 20th century it was Lenz possibly more than anybody else who served to make it a popular game in America. At the time he was a well-to-do lumberman and needed no additional income from writing or playing, but so interested did he become in bridge that he decided to devote all of his leisure time to its advancement.

As a result he wrote a classic of the game, "Lenz on Bridge" in two volumes, a book distinguished both by its keen analysis of the play of the hand and by its humor. The book, though of course outmoded today, is still recognized as one of the finest ever done, and among its greatest boosters is Ely Culbertson.

With the advent of contract some years ago, Lenz' popularity waned. He originated his own 1-2-3 system, but because he had been devoted to auction he could not bridge the gap to contract easily. But he remains to-

# THEY TAKE THE TRICKS

By PAUL G. GOLDBERG

day an outstanding writer (he is bridge editor of "Judge") and a distinguished gentleman honored and respected by all.

\* \* \*

Willard Karn is another Jewish player about whom much has been said. Perhaps the most disappointing feature of Mr. Karn's career was that it was nipped at the bud. Looked upon as one of the most promising of all bridgers, Mr. Karn several years ago actively retired from the game. A contribution of his that will not be forgotten is his epoch-making "Bridge Service", a volume of 300-odd pages for both beginners and advanced players. As a compendium of contract play it has few equals.

\* \* \*

Several weeks ago it was the pleasure of a Jewish sports promoter, Mike Jacobs, to introduce to the very spectacle-conscious American public a new form of divertissement. Having successfully exploited the Negro sensation, Joe Louis, as a heavyweight boxer, Jacobs could see no reason why a game patronized by millions of adults in the United States could not also become a sturdy financial investment.

In brief it was the plan of this astute builder-upper to sponsor a world's bridge championship. He readily enough enlisted the services of the "Four Aces", undisputed champions of America, and invited a French team, titleholders of Europe, to come over to this side and do battle, with a level table as the battlefield, cards as weapons and grand slams, psychic bids, trump coups and end plays among the mechanics of warfare.

Three of the Four Aces, are Jewish. From left to right they are David Burnstine, the captain; Howard Schencken and Michael Gottlieb. The fourth, Oswald Jacoby is believed to be Jewish, but it is difficult to obtain an admission to this effect. He was not fated to compete in the international controversy, because he was stricken with illness. His place in each of the preliminary sessions at the Essex House and the final in Madison Square Garden (Jacobs' *piece de resistance*) was filled by a substitute.

There was an element of revenge in this contest. It was staged under the bitter protest of Ely Culbertson, who

first began to see the tremendous financial possibilities of this offspring of the old English whist. Culbertson was first discovered by his shrewd and business-like wife, Josephine, who married him and then helped him build up a venture that today yields him annually over half a million dollars, what with his books, lectures, "Bridge World Magazine", equipments, fees for teachers' licenses of his system, etc.

Culbertson was disinclined to let these Four Aces, some of whom had been his sidekicks several years before, monopolize the public eye. They had written their own book, "The Four Aces System", and had begun to threaten his popularity. Accordingly he defied them in print and claimed that his team, not theirs, was the best in America.

Complications in fact became so intensified that Culbertson was threatened by the Aces with a Supreme Court suit and injunction. The Aces wanted to restrain him from claiming that his team was the best. They said they had beaten him and that his (Culbertson's) team did not dare meet theirs.

**B**URNSTINE is generally recognized as the genius of the Four Aces. Master points are awarded the victors in each big-scale tournament and Burnstine has won more than any other bridger in the country, *prima facie* evidence of his surpassing skill. Six points a year are deducted from a master's record if he does not win during that time, but it is estimated that Burnstine can still retain the title of master even if he did not compete until the year 2023.

Schencken, who twice won the national title, is second, his term expiring in 2010, while Gottlieb would be 71 when his term expires in 1971.

Briefly, these Four Aces have won every major title in America and have cleaned up in every competition since they banded together three years ago. Before that, Burnstine, as one of the Four Horsemen, first began to attract attention. Schencken became attached to him in 1933 and Frey, now Culbertson's right-hand man, was replaced by Gottlieb. They went to Europe and defeated all competitors in every large city and then finding no

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# MOSES MENDELSSOHN DIED 150 YEARS AGO

By ISIDORE S. MEYER

(PART II)

**T**HUS far we have treated rather extensively of Mendelssohn's influence in the field of Jewish civic emancipation. We now turn briefly to his literary activities in the fields of German philosophy, psychology, aesthetics and literary criticism and then to his purely Jewish works and his influences there.

Already in 1755, Lessing in reviewing Mendelssohn's "Philosophic Dialogues" states that it must be the fruit of a man who had meditated profoundly, and in his criticism of Mendelssohn's "Concerning the Sensations" he praised the German style and its contents. Mendelssohn sought to break away from the professorial dry-as-dust Latin of philosophic discourse and from the French dilettantism of the Berlin litterateurs and German philosophical imitators. With Lessing in 1755, he poked fun at the learned, in "Pope, a Metaphysician," and in 1760 he even dared to criticize Frederick the Great's "Poésies diverses". German was self-sufficient a means of expression of literature and philosophy. German style should be cultivated and why go out of one's way to seek it in an artificial manner? Thus Nicolai and Mendelssohn began the publication, *Bibliothek der schoenen Wissenschaften und der freien Künste* to which he contributed studies on literature, philosophy and critical reviews. With Lessing and Alt, he started the publication of the "Letters pertaining to the recent German literature," which raised the standards of German literature.

In 1763 he won the prize of the Berlin Academy of Sciences with his essay "On Evidence in the Metaphysical Sciences." Immanuel Kant, who was a superior philosopher, was placed second in this competition. In 1767, his "Phaedon, or concerning the Immortality of the Soul" appeared. In Elul 1768, he wrote in Hebrew to Hartwig Wessely that he originally thought of writing his work on the immortality of the soul in Hebrew—"for it is a belief to which every faithful Jew subscribes". Why should he ascribe such sentiments to Socrates? Did not Maimonides teach this doctrine? There were Aggadot and Midrashim aplenty upon which to draw.

But many had persuaded him to write in the vernacular, for many Jewish thinkers before him had done so by writing philosophy in their own vernacular, in Arabic. And since it was not to be in Hebrew, the form and contents of the work had been altered somewhat and Plato's method of presentation was imitated. "Phaedon" was translated into English, French, Italian and other European languages. Mendelssohn was also well acquainted with English philosophy, with the works of Hobbes, Locke and Burke. He made an extensive review of the latter's "Philosophical Enquiry into the Origins of Our Ideas of the Sublime and the Beautiful". Moreover, in his "Letters concerning Art" and his "Relationship of the Good and the Beautiful" he made a distinct contribution to German aesthetics. Mention should also be made of his work on Maimonides "Terms of Logic". Thus from the standpoint of general European culture and German philosophy, he was a follower of the Leibniz-Baumgarten-Wolffian school. In the fields of psychology, literary criticism and aesthetics, Mendelssohn wielded a great influence upon the men of his day. Of course time only proved that Kant as a philosopher and Lessing as a critic and writer were superior to him. But as a man, self-educated, with no university training, the first Jew to write in a German that Germans could accept and appreciate, he must be remembered for the influence he wielded upon his contemporaries,—particularly for his insistence that German was a language of European culture which he by his very writings demonstrated.

**W**E turn finally to Moses Mendelssohn's activities as a Jew. We cannot enter into the Lavater-Bonnet incident of 1769 in which he was personally challenged to choose between the alternative of acknowledging the absolute truth of Christianity and to draw the logical consequences therefrom,—or, to deny the truth of Christianity and proclaim the uniqueness of Judaism. Mendelssohn could have ignored the challenge. He, by nature, abhorred polemics. But the challenge had been a public one and he would not, for the sake of intellectual honest-

ty, dodge the issue. Instead, he endeavored to show how an enlightened man could remain a Jew. He was convinced of the truths of Judaism and would rather show by virtuous conduct than by polemics his *raison d'être* for remaining an observant Jew. His arguments in this controversy, his defense of his position as a Jew was elaborated upon in his preface to Herz's German translation of Menasseh ben Israel's "Vindication of the Jews" and later in his more extended work "Jerusalem," which treated of ecclesiastical power and Judaism. Of "Jerusalem" Immanuel Kant said that he considered this work to be a proclamation of a great reform—which although moving rather slowly onward—would affect not only Mendelssohn's own people but others as well. Kant said "You have thoroughly and clearly demonstrated the necessity of an unlimited freedom of conscience in every religion."

But before discussing "Jerusalem" mention should be made of his activities in behalf of his fellow-Jews. He was instrumental, in an endeavor to better the conditions of the Alsatian Jews, in having Christian Dohm write his work "On the Civil Melioration of the Jews." On other occasions he used his influence to aid some Swiss Jews, or to prevent the expulsion of a certain number of poor Jews from Dresden, for instance. *Elsewhere he had written of the havoc of forced exile and expulsion from one's own home.* His correspondence with the communities of Altona, Schwerin and Triest, or a letter concerning the mere shipment of Esrogim show how close he was to things Jewish. His correspondence in Hebrew with David Wagnar, Salomon Dubno, Herz Ullman, Avigdor Levi, Hartwig Leo; his activities as a Hebrew translator and as a contributor to the "Meassef" point to the beginnings of the neo-Hebrew renaissance which later developed fully into the 19th century Haskalah movement.

As defender of Jews and of Judaism, he had Marcus Herz translate Menasseh ben Israel's petition to Oliver Cromwell for the readmission of the Jews to England in 1656. To this

(Continued on next page)

"Vindication of the Jews" he added a preface. "It is curious to observe", said he, "how prejudice assumes the forms of all ages, on purpose to oppress us and to put obstacles in the way of our civil admission". Anyone acquainted with Josephus' "Against Apion" readily surmises the antiquity of this self-evident truth. In the superstitious past, the Jews were accused of defiling sacred objects, the blood-libel, witchcraft, poisoning wells, unbelief, stubbornness et cetera. . . . Today, times are altered. These old calumnies have not the desired effect. Instead, we have other charges of superstition and ineptitude, want of moral feelings, taste and good manners, unfitness for arts, sciences and useful trades, nefarious practices, et cetera. Mirabeau had rightly declared to all this that once the gates of newer opportunities were opened for the Jews, the Jews could publicly refute these false and silly charges. Mendelssohn had been a living refutation to all this. Mendelssohn rightly exclaimed, "They tie our hands and scold us for not making use of them" and he sums up in a plea for religious toleration and freedom.

In "Jerusalem" he sets about to analyze the functions of State and Church, Civil Government and Religion, the relation of man to these institutions and concludes with a discussion of Judaism in particular. State and Religion are distinct entities. The state coerces and dictates, uses physical force, renounces the undutiful, employs compulsion, punishes for the infraction of its rights by virtue of the nature of a social compact. Religion, on the other hand teaches and persuades, employs love and benevolence, instructs and consoles, lays no claim to compulsory power. It has no right to excommunicate. The Church implants love of neighbor as rational beings. It has no right over goods and property, no claim to contributions or cessions, no compulsory rights. It has only a right to exhort, instruct, fortify, console. Of its members it can only ask for an inclined ear and a docile heart. It has no right to punish actions, no privilege to employ coercion and bribery. *Religion buys nothing and pays for nothing and allows for no wages.* The right of the individual to his persuasions is inalienable and cannot pass from one person to another. The best government to be recommended to a church is none; and if principles are to render a man happy, man must not be terrified and wheed-

led into them. Mendelssohn adds, "It will, perhaps, require ages, yet, of cultivation and of preparation, before men shall comprehend, that privileges on account of religion are neither lawful, nor in the main useful; and *that therefore, a final removal of civil disabilities on account of religion would actually be a benefit.*"

JUDAISM is not a revealed religion in the sense in which it is taken by Christians. The Jews, have, however, a divine legislation in their laws, judgments, statutes and rules of life. They were revealed to Moses in a miraculous manner and are all binding upon Jews alone. As for dogmas and saving truths the Lord always reveals them to us in the same manner that He does to *all mankind* by nature and by events,—but never in written characters. Judaism boasts of no exclusive revelation of immutable truths indispensable to salvation. Revealed religion, or theological truths is one thing; —revealed legislation is another and is limited only to a particular people, the Jewish. We have no oath of creed. In the Mosaic code, we have no "Thou shalt or shalt not believe," but rather "Thou shalt or shalt not do." Religious dogmas or immutable truths can be ascertained by all men and at all times through nature and through the evidence of these truths. As for the Jews, there are historical truths about them. The information about our past depends upon historical investigation. As for Judaism, it is peculiar unto itself only in that it possesses a divine legislation, the direction of which is towards human happiness. What divine law commands, reason, not less divine, cannot set aside and we Jews cannot in conscience depart from that law. Furthermore *religious union is not toleration.* "Jerusalem" ends with a plea against the rewarding and punishing of any doctrine. "*Hold no allurements or bribe for the adoption of theological opinions. . . . Religion must be free and let every man pray as he wills. . . . Love peace! Love truth!*"

Not only did Mendelssohn persist to the very day of his death in his "Jewish unbelief." He hoped and endeavored to instill it in his children. But as we know of what happened to his descendants, his efforts here proved in the course of time to be in vain. His work on the translations and commentaries of the Pentateuch and the Psalter, in collaboration with other scholars was intended for the instruction of his children and his fellow-

Jews. Through the pure German translation in Hebrew characters, German Jewry of his day and during the 19th century received instruction in the German language. It influenced Jews outside of Germany. Of the 750 original Jewish subscribers to his Pentateuch translation, 647 came from Germany, Prussia, Courland and Denmark,—47 from England, Holland and France,—56 from Poland. German, as a result, replaced Yiddish amongst the German Jews. In turn, it became the language of German rabbis and scholars, of *Jewish Wissenschaft*. Furthermore, Mendelssohn was one of those who were instrumental in the founding of the Berlin Jewish Free-School that served as a model to other German-Jewish communities. The 46 paged "Reading Book for Jewish Children", published in 1779 by the school breathes with new spirit, instilled by Mendelssohn. Through it the Jewish child was to learn not only the Hebrew script but also the Latin and German script. He was to receive instruction in the 13 creeds of Rabbi Moses Majemonssohn, the 10 commandments, moral instruction through stories gleaned from the fables of Barachja ben-Natronai Hanakdan, the sayings of the Talmud;—prayers for children,—stories about Plato, Socrates, Damon and Pythias, Solon, Lysimachus, Philipides and other figures of the Greek classics and ancient history. "Jargon" and the abhorrence on the part of the Jews for secular knowledge, Mendelssohn wished to obliterate. In this, he succeeded through those who followed him and carried on his work. His "Morning Hours" was intended for the instruction of his offspring in truth and in the rational knowledge of God.

AS for his other Jewish literary activities, mention has been made of his work on Maimonides "Terms in Logic". His correspondence with Jacob Emden and with Jonathan Eybeschütz and others show that he was well-acquainted with rabbinics, although he was not superior to the aforementioned rabbis in this field. In 1778 he prepared the "Ritual Laws of the Jews" that pertain to inheritances, guardianships, wills and matrimonial affairs insofar as they are related to laws of possession, under the supervision of the chief rabbi of Berlin, Hirschel Lewin. In 1782, he contributed his share towards the reform of the disgraceful Jewish oath, the "more judaico" by rendering it into pure German and by

(Continued on page 15)



# A NEW CHAMPION IN SPORT

By PAUL G. GOLDBERG

**T**O the world of basketball enthusiasts the meteoric rise of Irwin Witty, of the Brooklyn Jewish Center, to stardom at New York University has been little short of sensational. But to the followers of the winter indoor game who have attended court carnivals at the Center for the past half dozen years, little or no surprise was registered when the talents of this tall, well-developed youngster blossomed.

For these fans who had been watching Witty star with the Center Junior team preliminary to the main games back in '31 and '32 had been lavish with praise and with predictions of the success that the future held for him. Irwin would have been playing for the varsity team at the time were it not for the fact that he was starring for Thomas Jefferson High and the practice of playing both by day and night at the tender age of 16 and 17 was frowned upon.

Witty can truly be called a native son of the Center. His father, Albert, is chairman of the basketball committee and it is easy to observe how the love for the game has been transmitted from father to son. Mrs. Witty, his mother, is president of the Sisterhood and prominently identified with Center activities.

Irwin early in life made contact with the Center. As a boy he was enrolled in the Hebrew Schol, and at the age of eight became a member of the gymnasium. There he played basketball and swam, two activities that were to bring him honor in high school.

At the present time Irwin is the sparkplug of the Violet team, his sensational playing in all of the crucial games spurring his team on to national championship form. Hailed by experts as the greatest college quintet in the country, N. Y. U. is almost certain to be selected for the Olympics but it is doubtful whether the boys would accept such an offer. The one responsible for the difference between the good team of last year and the phenomenal one today is none other than Witty, in the opinion of Nat Holman in a recent *New York Post* article.

It was a long jump to nation-wide fame from the days when he first learned to play under the wing of Sam-

my Schoenfeld, his Jefferson coach and present Center physical training director. He had first tried out in his sophomore year and because of his promise made the team as a reserve. The following season he won the regular center position and immediately Jefferson bore the fruits of his great height and natural ability. In one game alone he scored 22 points, and but for his retirement early in the second half would have created a new school scoring record.

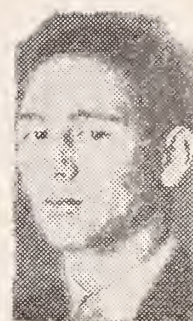
**A**T that time his teammates were Geo. and Sid Rabinowitz, at present playing for the Center. This team was undefeated in its regular season, winning the Brooklyn title for the 5th time in 7 years, and trounced Seward Park in the city semi-final. Irwin here reached his greatest height as a school star by accounting for 14 of Jeff's 24 points.

The following week the team bowed to Monroe by a single point for the city title but it was no fault of Witty's. He made 7 of his team's 21 tallies and won all-city all scholastic honors on every paper. Some went so far as to hail him as the greatest schoolboy pivot in the East. College scouts became interested in him thereafter.

Witty was justly rewarded for his great playing by being elected captain in his senior year. Again he led his team into the semi-final round of the city-wide competition, starring in victory over Richmond Hill, but the Jefferson jinx held in the final and his team bowed to Clinton. Once again he won all-scholastic distinction.

N. Y. U. was fortunate in getting him. Although the freshmen had no leader, Irwin became looked upon as their ace last season, and in scrimmages against the varsity played like a veteran, outshining the regular center, Irving Terjesen.

At the start of the season, with an all-veteran team back in the fold, Coach Cann relegated Witty to his second team. But his opportunity was not long in coming and he grasped it. It came in the all-important game with California in the Garden. N. Y. U. was slow and halting in its attack and things looked bad for the Violets in this crucial inter-sectional battle.



Irwin  
Witty

Cann in desperation called upon Irwin. The sophomore, playing his first major game, and before 18,000 people, did not fail. He single-handedly baffled the visitors from the Coast, tossing in eight needy points, passing to teammates for others, and leaving his foes flat-footed and astounded in close fighting quarters with his aggressiveness and speed. The next day the papers hailed him the smoothest, most promising sophomore to come out of college circles in many years. Again in the vital Kentucky and Purdue games in the Garden, Witty came in to pull his team out of a rut and lead them to victory. At the recent Jefferson-Alumni game, with such stars as Schuckman, Kaplinsky, Gotkin, Glotzer and Winograd present, Witty easily received the greatest ovation of them all when introduced from the floor.

**W**ITH two more years remaining in college ball, there is no telling what heights Witty will reach. Already the pro scouts are after him. But Irwin takes it all in philosophical style. With his father and coach Sammy Schoenfeld advising him, he assumes all his honors with true modesty.

Witty isn't alone a basketball player. Competing in a swimming meet with Jefferson for the first time in inter-scholastic competition, he won a breast-stroker, and had he paid more attention to this sport, he probably would have stood out in the city individual championships. In baseball, Witty is far from being a novice. He won the first base berth with the Violet freshmen last spring, and is looked on by Coach Joe McCarthy, as promising varsity timber.

His cousin is Iz Seeger, star center for Brooklyn College, also a native Center son who made good in the big time. The two have often met in competition.

# News of the Brooklyn Jewish Center

## RABBI LEVINthal TO CONTINUE SERIES ON HASSIDISM THIS FRIDAY EVENING

At the late Services this Friday evening, February 14th, Rabbi Levinthal will deliver the fourth lecture of the series, "The Romance of Hassidism." He will speak on the subject: "Three Luminaries in the World of Hassidism"—in which he will discuss the lives and the unique teachings of Rabbi Levi Yitzchok of Berdichov, Rabbi Shneur Zalman of Ladi and Rabbi Nachman of Bratzlav, three of the leading molders of the Hassidic movement.

Rev. Kantor will lead in congregational singing.

The members and their friends are cordially invited to attend.

## "ARE WE FACING A REVOLUTION?" TO BE DISCUSSED BY DR. WILL DURANT

At our weekly Forum to be held on Monday evening, February 17, at 8:15 o'clock, we shall be privileged to listen to an address by the famous philosopher, author and lecturer, Prof. Will Durant. He will speak on a most interesting and timely topic, "Are We Facing A Revolution?"

Dr. Durant has graced our platform every year from the very inception of our Forum. His illuminating talks are always eagerly looked forward to by our Forum audience. Prof. Durant has written a number of epoch-making books, among them, "The Story of Philosophy," "Mansions of Philosophy," "The Story of Civilization," etc.

Admission to Dr. Durant's lecture will be 25 cents to Center members and 50 cents to non-members.

## "PROBELMS OF SOCIAL SECURITY TODAY" TO BE DISCUSSED BY MR. JULIUS REISS ON WED. EVENING

The course of lectures on Economics will be resumed on Wednesday evening, February 19th, at 8:15 o'clock. Mr. Julius Reiss will speak on the subject: "Problems of Social Security Today."

These lectures are arranged under the auspices of the Forum and Education Committee and the Board of Education of New York.

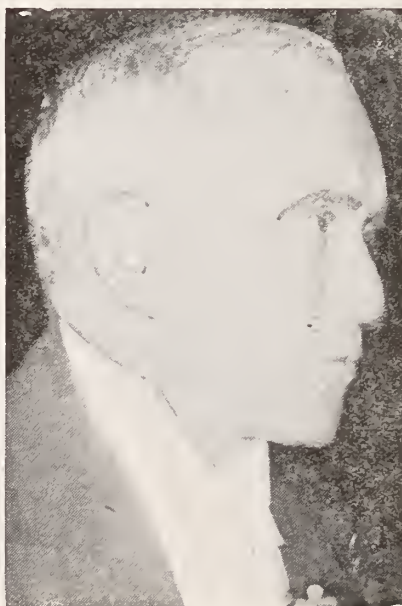
Admission will be free to members as well as non-members.

## Reserve Sunday Evening, March 22 for the Mortgage Settlement Dinner

Elaborate arrangements are being made for an event that will fittingly celebrate the recent settlement of the mortgage on the Center building.

Members are urged to help make this historic occasion a great success by forwarding their reservations with the least possible delay.

The subscription price per couple is \$25.00 and up.



Phillip Brenner

We are happy to announce that Mr. PHILLIP BRENNER has accepted the chairmanship of the Dinner Committee, and that Mr. LOUIS W. BERNARD has agreed to serve as Treasurer.

## SARAH OSNATH-HALEVY TO GIVE RETURN ENGAGEMENT SUNDAY AFTERNOON, FEB. 23rd

The tremendous ovation received by the celebrated Palestinian dancing actress, Madame Sarah Osnath-Halevy at her concert given at the Center on Monday evening, Feb. 3rd, prompted the Social Committee to arrange for a return engagement on Sunday afternoon, February 23rd.

Madame Halevy is planning a new program of songs, dance and pantomime, some of which will be rendered for the first time in New York. These will include special songs that will be of interest to the children as well as adults.

There will be a front section of reserved seats for which the charge will be 50c to children and 75c to adults. The general admission charge will be 25 cents to children and 50c to adults. Judging by the large number of advance requests received, the committee is confident that the Auditorium will be filled to capacity and that we shall again be obliged to turn away a large number of people.

We therefore want to advise all members of the Center to please secure their tickets of admission well in advance. A real treat awaits them and their children.

## MEMBERSHIP ON STANDING COMMITTEES

Within the next few weeks, the new chairmen of our standing committees will be appointed to take charge of the various departments of the Center. Membership on these committees is open to all members of the institution. Our President, Mr. Joseph M. Schwartz, would appreciate it if the members would notify him of their desire to serve on any of the following committees. Please state first, second or third preference. This will be of considerable help in making the appointments.

Arbitration Committee, Auxiliary Activities Committee, Cemetery Committee, Chevra Kadisha, Civic Committee, Forum and Education Committee, Hebrew Education Committee, House Committee, Grievance Committee, Membership Committee, Physical Training Committee, Publicity Committee, Religious Service Committee and Social and Entertainment Committee.



## ANNUAL MEETING OF THE CENTER HEARS INTERESTING REPORTS

The membership of the Center was extremely well represented at the Annual Meeting of the institution which was held on Thursday evening, January 16th.

The meeting was called to order by our President, Mr. Jos. M. Schwartz, who delivered his Annual Message, printed elsewhere in this issue, outlining the progress made by the Center during the past year. He was followed by Mr. Mark J. Goell, accountant for the Center who read a detailed report of the finances of the institution for the fiscal year ended December 31, 1935. A report of the activities of the Sisterhood was presented by the retiring President of the organization, Mrs. Phillip Brenner. In the absence of Mr. Jacob L. Holtzman, chairman of the Nominating Committee, our Administrative Director, Mr. Joseph Goldberg, presented the list of officers, trustees and members of the Governing Board, as prepared by the committee. The recommendation of the committee was unanimously voted upon. Rabbi Levinthal installed the newly elected officers, following which he also installed the recently elected officers of the Sisterhood.

A social hour followed the meeting and the installation.

## PARENT - TEACHERS ASSOCIATION OF HEBREW SCHOOL

The Parent-Teachers Association of the Hebrew School distributed to all the children of the daily and Sunday Schools, special bags containing Palestine products as gifts on the occasion of the Chamisho Osar B'Shebat Celebration. Previously, the association distributed gifts to our children in conjunction with the celebration of Chanukah.

## MONTHLY MEETING OF THE SISTERHOOD — FEB. 24th

A regular meeting of the Sisterhood will take place on Monday afternoon, February 24th, at 1:30 o'clock.

All women of the Center are requested to please reserve the date and to attend this important meeting.

## CLASS IN PUBLIC SPEAKING

The class in Public Speaking will resume its sessions on Wednesday evening, February 19th, at 8 o'clock.

This group, which meets every Wednesday evening, is under the leadership of Mrs. Anne M. Bierce. Admission is free to all.

## *A Letter From Rabbi Levinthal to the Center President, Mr. Joseph M. Schwartz*

MR. JOSEPH M. SCHWARTZ,  
President of the  
Brooklyn Jewish Center

*Dear Mr. Schwartz:*

I need hardly tell you that I was deeply touched on learning of the resolution passed by the Board of Trustees and the Governing Board, to mark the twenty-fifth anniversary of my ministry by tendering me a testimonial dinner. Words cannot express my gratitude and appreciation for the sentiment that prompted your action.

Since this resolution was passed, however, a very important thing has happened in the life of our institution. The mortgage problem, which gave us so much concern for more than three years, was finally settled, and the Court has given its approval to the terms of settlement.

While the terms upon which the mortgage was settled are most favorable—more favorable than other institutions have received—they will

impose quite a burden upon us.

It is for this reason that I feel that the Center should give up its original plan for a dinner in my honor, and, instead, marshal all our forces in order to meet the new financial responsibility which we now have to face. Let us have a dinner, but instead of a testimonial to me or to anyone else, let it be a Rally, for the raising of the sums of money necessary for the settlement of our mortgage obligation. I am confident that in this effort you will have the whole-hearted cooperation of all the men and women, of our Center young and old.

The satisfactory settlement of our mortgage will be the best testimonial to my humble efforts in these twenty-five years of my Rabbinical career.

Hoping that the Board will adopt my suggestion, and with all good wishes, I am,

Very sincerely yours,  
ISRAEL H. LEVINTHAL

## SURPRISE DINNER TENDERED TO MRS. PHILLIP BRENNER

More than three hundred members of the Center attended a Surprise Testimonial Dinner tendered to Mrs. Phillip Brenner on the occasion of her retirement as President of the Sisterhood, on Saturday evening, February 1st. The affair, arranged by a committee headed by Mrs. Hyman Rachmil, was a huge social success.

Mrs. Albert Witty, the newly elected President of the organization, acted as toastmaster and thanked Mrs. Brenner for her splendid leadership during the past six and a half years as head of the Sisterhood.

Mr. Joseph M. Schwartz, President of the Center, extended the greetings of the parent organization. He was followed by Rabbi Levinthal who reviewed the many activities of religious, philanthropic and educational nature in which Mrs. Brenner takes an active interest. A brief address was delivered by Mr. Phillip Brenner. On behalf of the Sisterhood, the Vice-Chairman, Mrs. Isidor Lowenfeld, presented the guest of honor with a beautiful wrist watch. Mrs. Brenner responded to all the greetings and thanked her many friends present at the dinner, for the honor bestowed on her.

The musical program was rendered by Miss Rosalind Hutner and the Rev. Samuel Kantor. In addition to the members of the Center, there were present delegations representing the various organizations and institutions with which Mrs. Phillip Brenner has been closely affiliated for a number of years.

## RABBI LEVINTHAL'S BOOK ON JUDAISM NOW IN BRAILLE FOR BLIND

Rabbi Levinthal's recently published book "Judaism—An Analysis and Interpretation" has been put into Braille and is now accessible to the blind men and women, especially of the Jewish faith.

The book in Braille is bound in two volumes and was done by the Community Workers of the New York Guild for the Jewish Blind at 172 E. 96th St., New York. The volumes are now in the Library of the Guild and will be placed in other libraries having a Braille section for the Blind.

Rabbi Levinthal's work was one of the first Jewish books chosen by the Guild to be transcribed into Braille.

### HEBREW SCHOOL CONTINUES REGISTRATION FOR FEBRUARY TERM

Parents who failed to register their children in our daily and three-day-a-week Hebrew School, are hereby notified that the Hebrew School Committee has extended the time for registration for another week. A large beginners class has already been formed.

We hope that parents will enroll their children at once. Registration is open to boys and girls, children of non-members as well as members of the Center.

### THE JUNIOR LEAGUE

Unusually large attendances, rather a novelty with the Junior League, have been the rule at meetings held recently. At each of the meetings in addition to the dancing, there have been a number of informal discussions on a variety of subjects. The Social Committee held a Tea Dance on the afternoon of Feb. 9th for the membership and their immediate friends. This was the first of a series of similar events.

### THE VIVALETS

The end of January finds the Vivalets in the midst of a busy club season. Mid-year elections brought the following results: Chairman—Roma Kantor, Vice Chairman — Roslyn Wolfe, Secretary — Phoebe Honig, Treasurer—Cecelia Feiler.

A slightly premature celebration of Chamisha Osar B'Shebat held on February 1, 1936 because of a scheduled joint meeting, was attended by both the Vivalets and the Maccabees. Everyone had a very enjoyable evening. Plans for the Purim holiday are now being eagerly discussed. The tentative program consists of a Purim play and Purim refreshments. Girls of thirteen and fourteen years of age are cordially invited to join this group.

### DAILY SERVICES

Morning Services at 7:00 and 8 o'clock. Mincha Services at 5 P. M.

### SABBATH SERVICES

Kindling of Candles at 5:14 P.M.  
Friday Evening Services 4:50 P. M.

Sabbath Morning Services (Parsha Yisro) will commence at 8:45 A. M. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 5:00 P. M.  
Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsch, at 4:00 P. M.

### MRS. PHILLIP BRENNER TO BE INSTALLED AS PRESIDENT OF THE HOME FOR THE AGED

The formal installation of Mrs. Phillip Brenner as the new President of the Brooklyn Hebrew Home and Hospital for the Aged will be held on Sunday evening, March 1st, at eight o'clock, in the Home building on Howard and Dumont Avenues.

Members of the Center are cordially invited to attend.

### GYMNASIUM AND BATHS

The Gymnasium and Baths will not be open on Saturday evening, February 22nd, due to Washington's Birthday.

### PERSONAL

Mr. Israel Seeger, son of Mr. and Mrs. Samuel A. Seeger of 716 Montgomery Street, graduated from Brooklyn College and has entered his second year in Brooklyn Law School.

### CONGRATULATIONS

Congratulations and best wishes are extended to: Mr. Henry Steinberg of 3809 Maple Avenue upon his marriage to Miss Sylvia L. Young on February 7, 1936.

### BAR MITZVAH

Congratulations and best wishes are extended to Mr. and Mrs. K. Karl Klein, of 72 Sterling Street, upon the Bar Mitzvah of their son, Judah, to be held at the Center on Saturday, February 15th, 1936.

**B**ECAUSE of lack of space it has been found necessary to postpone the publication of the list of contributors to the Kol Nidre Appeal. In the meantime, the Center appeals to the members who made pledges to the fund to send their remittances early, so that their names may be included in this list which will appear in the March issue of the *Review*.

### EXPRESSIONS OF CONDOLENCE

Our sincere expressions of sympathy and condolence are extended to the following:

Mrs. Herman Triebitz of 1316 President Street, upon the death of her beloved mother on February 9th, 1936.

Mrs. Morris D. Wender of 1191 Carroll Street, and to Mr. Harold H. Wender of 578 Montgomery Street, upon the death of their brother, Samuel, on Friday, February 7, 1936.

SATURDAY EVENING, MAY 9th  
to and including  
THURSDAY EVENING, MAY 14th

## ANNUAL BAZAAR

arranged by the

### SISTERHOOD of the CENTER

Register your name at the information desk as a volunteer worker. We need the cooperation of every man and woman of the Center.

### THE CENTER CLUB

The Educational Committee of the Center Club has planned an extensive and interesting program for the next few meetings. The first of the series has already been held. This consisted of a discussion and readings from the Prophets led by Mr. Jackson Goldman, club leader. Other programs will consist of readings from the plays of Eugene O'Neill and Clifford Odets and a discussion on the Appreciation of Music. Miss Irene Kantor and Jerry Kurshan with Mr. Goldman constitute the Committee.

## THE CENTER RESTAURANT

Excellent meals are served in our Restaurant every Sunday during the season from 12 noon to 5 P. M.

Arrange to have your Sunday dinners at the Center Restaurant as often as you possibly can. You will facilitate matters a great deal if you will telephone the Center in advance (PResident 4-1400) so that reservations may be made for you.

Dinner De Luxe \$1.00 and \$1.25 per person—Also A la Carte

"Meet Me in the Center  
Restaurant"



# APPLICATIONS FOR MEMBERSHIP AND REINSTATEMENTS

The following have applied for membership in the Brooklyn Jewish Center:

Appelman, Dr. D. H.  
Unmarried Physician  
Res. 890 Linden Blvd.  
Bus. 890 Linden Blvd.  
*Proposed by Paul Christenfeld*

Cohen, Sol  
Married Resident Buyer  
Res. 135 Eastern Parkway  
Bus. 450 Seventh Ave.  
*Proposed by Jonas Nareff*

Gitlin, Samuel  
Married Resident Buyer  
Res. 362 Rockaway Parkway  
Bus. 450 Seventh Ave.  
*Proposed by Jonas Nareff*

Goldbaum, Max A.  
Married Motion Pictures  
Res. 706 Eastern Parkway  
Bus. 630 Ninth Ave.  
*Proposed by Samuel Strausberg*

Goldberg, Joseph M.  
Unmarried Buyer  
Res. 1766 Union Street  
Bus. 225 West 37th Street  
*Proposed by Samuel Schoenfeld*

Goldberg, Oscar  
Married Auditor  
Res. 440 Brooklyn Ave.  
Bus. 80 Centre Street  
*Proposed by Henry Seinfeld*

Goldberg, Mrs. Rachel  
Res. 1430 Park Place  
*Proposed by Henry Seinfeld*

Hauer, Louis  
Married Life Insurance  
Res. 164 Columbia Heights  
Bus. 16 Court Street  
*Proposed by Edward Dintenfuss*

Hirshleifer, Herman  
Married Fur Merchant  
Res. 789 St. Marks Ave.  
Bus. 53 Manhattan Ave.  
*Proposed by Elias B. Desatnek*

Kaplitt, Bernard L.  
Unmarried Accountant  
Res. 431 Snediker Ave.  
Bus. 431 Snediker Ave.  
*Proposed by Abraham Abramson and Harry G. Wallman*

Landau, Etta  
Unmarried Doctor's Assistant  
Res. 135 Clarkson Ave.  
Bus. 1866 Ocean Ave.  
*Proposed by Robert Banks*

Lane, Harry  
Unmarried Manufacturer  
Res. 890 Bushwick Ave.

Bus. 105 Madison Ave.  
*Proposed by William Rosenberg and George Silberberg*

Mageheim, Taube  
Unmarried Teacher  
Res. 290 Empire Boulevard  
*Proposed by Robert Eisenberg*

Mager, Julius  
Res. 1045 St. Johns Place.  
Bus. 105 Court Street  
*Proposed by Max H. Levine*

Maslow, Irving  
Unmarried Coat Manufacturing  
Res. 480 Willoughby Ave.  
Bus. 500 Seventh Ave.  
*Proposed by Benjamin Hirsch*

Shapiro, Sol  
Unmarried Knitting Mills  
Res. 67 Hart Street  
Bus. Dry Harbor Road  
*Proposed by Benjamin Hirsch*

Silbert, Mary S.  
Unmarried Teacher  
Res. 757 Empire Boulevard  
*Proposed by Robert Eisenberg*

Sirotowitz, Jonas  
Unmarried Jobber in Gas & Oil  
Res. 4724 Avenue I  
Bus. 136 Flatbush Ave. Ext.  
*Proposed by Bernard Weissberg*

Sprintz, David  
Unmarried Manufacturer  
Res. 203 Throop Ave.  
Bus. 62 Schenectady Ave.

Steckler, Dr. Carl  
Unmarried Physician  
Res. 96 East 54th St.  
Bus. 96 East 54th St.  
*Proposed by Paul Christenfeld*

Vogel, Joseph  
Unmarried Manufacturer of Wash  
Dresses  
Res. 183 Wyckoff Ave.  
Bus. 1 Wyckoff Ave.

The following have applied for reinstatement as members:

Gottlieb, Frances  
Unmarried Teacher  
Res. 875 Nostrand Ave.  
*Proposed by Robert Eisenberg*

Greenstein, Arthur  
Unmarried Resident Buyer  
Res. 1060 Union Street  
Bus. 210 West 40th Street  
*Proposed by Hyman Aaron*

Kassner, Dr. Albert  
Married Dentist  
Res. 135 Eastern Parkway

Bus. 236 Carroll Street  
*Proposed by Dr. Percy Lewis and Samuel Schoenfeld*  
Trilling, David B.  
Married Banking  
Res. 636 Eastern Parkway  
Bus. 781 Eastern Parkway

EMANUEL GREENBERG,  
Chairman Membership Committee

## THERE IS SOMEONE YOU KNOW

who would appreciate being a member of the Center. Bring him (or her) in. The rates are cheap for what he (or she) will obtain in return.

\$50.00 per year per family (includes husband, wife and children up to 21 years of age).  
\$37.50 per year for unmarried members  
\$25.00 per year for girls

## BON VOYAGE

Best wishes are extended to the following for a pleasant vacation:

Mr. and Mrs. Hyman Aaron of 985 Park Place, who left for Palm Beach, Florida, on February 7th.

Mr. and Mrs. Joseph Jacobs of 175 New York Avenue who left for Florida following Mr. Jacobs' recent illness.

## COMING FORUM LECTURES

Held on Monday Evenings  
throughout the Season

Feb. 17th—Dr. Will Durant  
"Are We Facing A Revolution?"

Feb. 24th—Speaker to be announced.

Mar. 2nd—Prince Hubertus Loewenstein  
"The Coming German Revolution."

Mar. 9th—Rev. Dr. S. Parkes Cadman

Mar. 16th—John Spivak

Mar. 23rd—Health Lecture

Mar. 30th—Concluding Forum  
Lecture of the Season—Rev. Dr. Stephen S. Wise, Speaker.

## JEWES IN RUSSIA

(Continued from page 5)

talk or changed to Russian and back to the commonplace.

These and similar instances forced upon me relentlessly the recognition of the fact that living in Russia at the present time is equal to being shut up mentally and secluded spiritually. In spite of all this I offered for a long time a stubborn resistance to this crushing atmosphere into which I was being driven. My resistance was not due to a natural stiffneckedness, nor was I unmindful of the warning of friends, but it was merely the state of mind of a man reared for long years in freedom and liberty. Any American, Englishman or citizen of any country where the basic rights of free speech and press are still preserved, would feel the same way I did. How right the warnings I had heard were was proven to me by the following experience:

On a train, during one of those long Russian rides, which tire you but bring you into intimate conversations with your neighbors, I was talking with a fellow-passenger in Hebrew and there-

by attracting the attention of the others in the car. At one of the stations my friend got into some argument with the conductor. He reentered the coupe and related to me the incident with heat and passion. His words were in Hebrew and seemingly could be understood by no one, yet one passenger, of whom I had taken no notice previously, addressed me with some bitterness:

"Your friend seems to find great fault with our country; little does he realize under what difficulties we are laboring to build our new social order."

I assured him that it was a misunderstanding, a matter not at all serious and that my friend was, on the contrary, satisfied with all that he found in Russia so far. He quieted down and we talked occasionally till the end of our journey. He later revealed to me that he was a member of the G. P. U. (secret political police) and that it was his business to be watchful of expressed dissatisfaction, since the "internal enemy" was still powerful and at work.

Although I realized that this incident was the result of a mere coincidence, nevertheless it served me as a lesson in "behaving", and I exercised a greater effort in self-control in public speaking.

(To be continued in an early issue)

## THE MACCABEES

The officers of the Maccabees must know the feeling of apprehension which possesses President Roosevelt, for with the approach of the second semester mid-year, elections will be held. But all the activities of the club are not centered in politics. We have just recovered from a Chamisha Osar B'Shevat party held in conjunction with the Vivalets. The "Maccabean," the club paper, will soon make its first appearance. However, the event which we are looking forward to with the greatest amount of interest is the Maccabiah or athletic carnival. The committee with Mr. Jackson Goldman, club leader, have been working hard to make a success of this project. It will take place at the end of February.

Miami Beach is a Playground surrounding our NEW Alamac. Eight floors of every comfort and convenience. Air-cooled Dining Room and Game Rooms. Delicious Hungarian Cuisine (Dietary Laws). Solarium. Bathing directly available from Guest Rooms. Around the corner from every thing. Reservations Invited.

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## RABBI LEVINTHAL'S ADDRESSES

On Sunday morning, January 12th, Rabbi Levinthal delivered an address to the young people of the St. Paul's Congregational Church on Sterling Place and New York Avenue on the subject, "Your Neighbor the Jew."

Some time ago, a large group of that church visited our Center and were very much impressed with the work of our institution. Rabbi Levinthal was happy to make this return visit.

During the past month, Rabbi Levinthal has delivered the following addresses:

On January 14th, he spoke in New Haven at a Zionist Rally in Temple B'Nai Jacob.

## MOSES MENDELSSOHN DIED 150 YEARS AGO

(Continued from page 8)

endeavoring to give it the respect and sanctity of an oath in the eyes of Jew and non-Jew alike. Of course, Mendelssohn did not endeavor to abolish this degrading medieval institution. That remained for men of a much later date.

\* \* \*

We have endeavored to point out Mendelssohn's contributions to Jewish emancipation, directly and indirectly, —to German culture in general, to Judaism and Jewish life in particular. It being the season of a Jahrzeit and wishing to hold fast to the principle of "de mortuis nihil nisi bonum"—"of the dead say nothing but good"—one must refrain from entering into an adverse criticism of some of the things that Mendelssohn stood for,—or rather of what some of those who claimed him as the basis of their inspiration and actions—said and did,—particularly during this period of stress and tribulation when world Jewry is called upon to save German Jewry. Apologetics have never proven an impelling force towards a constructive Jewish life. Even Philo and Josephus, defenders of Judaism and the Jewish name, were not preserved for us in the mainstream of Jewish literary tradition. Palestine, to Mendelssohn and to many of his followers was something too remote. Yiddish is not the "barbaric jargon" that some of his disciples would have us imagine;—particularly to those of us who were introduced into Jewish tradition and Hebraic learning via that language, which has produced a fine literature of its own. Yet withal that, we owe Mendelssohn a debt, for having introduced Jewry to modern European culture and to civic

On Friday morning, January 24th, he lectured to the students of the Jewish Institute of Religion on "Jewish Homeiletics"; and at noone of the same day, he spoke at the dinner of the Federation of Polish Jews, at the Waldorf Astoria, inaugurating their campaign of relief for Polish Jewry.

On January 26th, he delivered an address at the Annual Bar Mitzvah Dinner of the Pride of Judea Orphan Asylum.

On January 28th, he spoke at the Graduation Exercises of Public School No. 44 of Rockaway Park; and on January 30th, he addressed a Zionist Rally of Perth Amboy, New Jersey, held at the Young Men's Hebrew Association of that city.

emancipation. Whether emancipation in the full sense of the word will ever be realized remains to be seen. But one thing is certain, it can never be obtained through a surrender of oneself and of one's soul.

As for Mendelssohn, we remember the good only. He was interested in the perpetuation of the Torah, the Jewish law. The Jew must willingly bear the double burden of Torah and membership in the society in which he lives, as a citizen. Mendelssohn boldly defended his position as a Jew, as a rational human being. He made earnest efforts to teach his children and his generation in Jewish tradition and in secular knowledge, inspired by a broad humanitarianism. He sought equal opportunity for all. Mirabeau stated that independent of Mendelssohn, the state of Virginia in the preamble of its constitution had incorporated those very same ideas of Mendelssohn's on the freedom of conscience and of religion. The 150th anniversary of his death and the tragedy of German Jewry, however, point to the fact that to a certain extent emancipation has failed. The 20th century even with its many liberals and apostles of freedom, has not been ready to honor fully those ideals of emancipation and toleration,—altho *no self-respecting individual wants to be tolerated*. The least one can hope for is that he be treated as an equal—to be free and equal in the field of conscience, belief, religion, culture and opportunity. That day has not arrived. May we hope, pray and strive for the complete emancipation of all in the years to come,—as self-respecting Jews, true to ourselves, to our faith, to our traditions and to our future.

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# 1935 REPORT OF THE BROOKLYN JEWISH CENTER

## OFFICERS

JOSEPH M. SCHWARTZ .....	President
HENRY SEINFEL .....	First Vice President
HYMAN AARON .....	Second Vice President
MAX HERZFELD .....	Secretary
BENJAMIN J. KLINE .....	Treasurer
SAMUEL ROTTENBERG .....	Honorary President

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Goodstein, David  
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Haft, Max H.  
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Holtzmann, Henry  
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Horowitz, Mrs. J.  
Horowitz, Samuel  
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Jacobs, Joseph  
Rutstein, Jacob

Jaffe, Louis N.  
Joseph, Arthur  
Kaminsky, David B.  
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Koff, Samuel  
Kugel, S. H.  
Levey, Frank  
Levingson, Isaac  
Levingson, Mrs. I.  
Lewis, Aaron  
Lieberman, Harry  
Lowenfeld, Mrs. I.  
Lurie, Leib  
Nemerov, Meyer  
Parnes, Louis  
Rachmil, Hyman  
Riker, I. Jerome  
Roseñ, Jacob  
Rosen, Meyer A.  
Rosenfeld, Morris  
Rosenson, I. L.  
Roth, Louis J.  
Rutchik, M. M.  
Schaeffer, Frank

Schwartz, Mrs. J. M.  
Schwartz, N. T.  
Schwartz, Mrs. N. T.  
Schwartz, Solomon  
Siegel, Wm. I.  
Siegmeister, I.  
Simon, Louis  
Spatt, Dr. Moses  
Stark, Samuel  
Steingut, Hon. I.  
Strausberg, Samuel  
Sussman, Sol.  
Sweedler, Hon. Nathan  
Telsey, Samuel A.  
Triebitz, Herman  
Weingold, Harris  
Weinstein, A. A.  
Weinstein, Mrs. A. A.  
Weinstock, Louis  
Wender, Morris D.  
Wiener, Mrs. I.  
Witty, Albert  
Witty, Mrs. A.  
Zankel, Louis

## SUSTAINING MEMBERS FOR 1935

Aaron, Hyman  
Barnett, Mrs. S.  
Bernard, Louis W.  
Bernstein, Elias  
Bilgore, David  
Bregstein, Harold  
Brunner, Leonard  
Cohen, Julius  
David, Henry  
Dlugasch, Morris  
Goodstein, William  
Goody, Harris  
Gordon, Louis

Gribetz, Louis J.  
Halperin, Nathan  
Horowitz, Solomon  
Jablow, George  
Jablow, H. L.  
Kaplan, Abraham  
Katz, Samuel  
(Park Place)  
Kirsch, H.  
Kline, Benjamin J.  
Kronish, Fred  
Kirschman, M. J.

THE following is a list of the 1935 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Kimmel, Jacob H.  
Levien, Dr. Leon I.  
Levin, Morris  
Levingson, Isaac

Lipsky, Charles  
Lurie, Leib  
Perman, Charles  
Plush, I.

Pollack, Aaron  
Pollack, Abraham  
Pollack, Harry  
Rachmil, Hyman  
Reiner, H. H.  
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(N. Y. Avenue)  
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Rutstein, Jacob  
Salwen, Nathan  
Schneider, S. A.

Schrier, Mrs. Joseph  
Shapiro, Abraham  
Solovei, Joseph A.  
Steingut, Hon. Irwin  
Stulman, Mrs. Joseph  
Weinberg, Harry  
Sweedler, Nathan  
Weinberg, Morris  
Weinstock, Louis  
Werbelovsky, Benjamin



# ANNUAL MESSAGE COVERING ACTIVITIES FOR THE YEAR 1935

Delivered by the President, Joseph M. Schwartz, on January 16, 1936

**L**AST year, I inaugurated the system of eliminating the usual reports rendered by the chairmen of committees. With their whole-hearted approval, I embodied the reports of the activities of the various departments within my annual message. Since this innovation met with the consent of the membership, I shall again report for them, in order to expedite the business of the evening.

## RELIGIOUS ACTIVITIES

**T**HE Religious Service Department closed with a net income of \$6,808.90 as against \$3,348.95 in 1934. The increase of \$3,459.95 was in a great measure due to the fact that the High Holy Days, being held at a later date yielded an income from the sale of holiday seats that was much higher, namely, \$14,714.50 as compared with \$12,894.75 in the previous year. From other sources such as weddings, Bar Mitzvahs, pew maintenance, etc., we received \$7,125.00, while in 1934 the receipts from this source was \$4,920.

The services on Friday evenings, as well as on the Sabbath and during the holidays, are extremely well attended. During the past year, we made a number of changes tending to increase the decorum in our Synagogue. These changes were suggested by a special committee appointed for that purpose and received the approval of the directors and trustees of the institution. Our thanks are due to the chairman, Mr. Abraham Ginsburg, and the members of his committee, for their splendid work, as well as to Mr. Samuel Stark and his Committee of Ushers.

## FORUM AND EDUCATION COMMITTEE

**T**HE Forum and Education Committee has rendered a fine service in arranging the Monday evening lectures and the various course lectures given on Wednesday evenings. Topics of great interest were discussed from its platform by men and women prominent in every field of human endeavor. Through the co-operation of the Adult Department of the New York Board of Education the committee was enabled

to offer the Wednesday evening courses free of charge to members and non-members. The receipts from admission charges were \$1,868.75, the expenses \$2,455.12. The net cost was \$586.37 as against \$460.67 in 1934. In the absence of Mr. Max Herzfeld the work of the committee was carried on under the leadership of the Vice-Chairman, Mr. I. Siegmeister. Their work and the work of the committee deserves our sincere appreciation.

## HEBREW SCHOOL DEPARTMENT

**T**HE enrollment in the Afternoon Hebrew School is 85. The Three Day a Week School for Girls numbers 15. The Religious Sunday School has now the largest registration in its history, namely 157. The Hebrew Department had a deficit of \$888.61 for the past year. Various attempts have been made to increase the registration but proved of little avail. It is sad to know that thousands of Jewish children are deprived of any Jewish training through the indifference of our fathers and mothers. Mr. Harry A. Harrison, who during the past few years so ably headed this department, has recently resigned his position. His place was filled by Mr. Frank Schaeffer, who, we are confident, will use his best endeavors to promote the interests of the school.

## CENTER ACADEMY

**T**HE Center Academy has a registration of 81 children. The apathy prevailing in the field of Jewish Education is also affecting this department. The Academy could and should accommodate many more children, who would thus receive the excellent training in Jewish and Secular subjects which the School offers. Prof. Maurice Finkelstein and his committee are making splendid efforts to maintain this department on a self-paying basis.

## JEWISH INSTITUTE FOR ADULTS

**E**XCELLENT work in the field of Jewish Education for Adults is being done by our Institute of Jewish

Studies for Adults, which Rabbi Levinthal organized two years ago. The eleven courses given by the school, are attended by 151 students. The Institute may be regarded as one of the most important additions to the Center activities. It is rendering a very useful service in that it provides the men and women in our community with a knowledge and appreciation of Jewish culture.

## LIBRARY

**I**REGRET that thus far we have been unable to find the means of opening the Center Library, as we had contemplated doing a year ago. I do hope, however, that either the Sisterhood or the Young Folks League will take it upon themselves to raise the necessary funds to provide a librarian so that this department can begin to function with the least possible delay. I am confident that once opened we shall have little difficulty in enlarging the library through the purchase of additional books.

## PUBLICATIONS

**T**HE weekly Bulletin and the monthly Review have made their regular appearance and carried the Center message to the homes of our members. The Review is almost three years old and I know that it is a welcome guest and provides interesting reading material pertaining to the Center and general Jewish subjects. Our members can and should be of help to the committee, headed by Mr. Louis J. Gribetz, in obtaining subscribers and advertisements to help lighten the financial responsibilities entailed in issuing these publications.

## SOCIAL ACTIVITIES

**T**HE social activities of the Center have always given us a great deal of concern. Time and time again we have discussed this problem and attempted to find a solution. It is for that reason that we are happy to record a great deal of improvement in this department, for much of which we are

*(Continued on next page)*

thankful to the new chairman of the Social and Entertainment Committee, Mr. Maurice Bernhardt, and the members of his committee. A committee, headed by Mr. Arthur Joseph, was appointed by your President for the purpose of studying the problem of sociability in an effort to improve conditions. This committee met on a number of occasions and discussed the matter from all angles. The committee made a number of recommendations tending to improve sociability and to promote good fellowship among the members of the Center. Included in these recommendations was the holding of monthly membership social meetings. The meetings arranged under the auspices of the Social Committee were most successful and have undoubtedly helped a great deal to acquaint the members with each other. It is this spirit of comradeship that has helped to make the social functions most successful. The Annual Simchas Torah Dinner was over-subscribed, and at the recent New Year's Eve gathering reservations had to be refused several days before the entertainment. The prompt response of the membership in making reservations is indeed gratifying, and we hope that our members will give the committee their further co-operation so that more social functions may be planned in the future.

#### CLUB ACTIVITIES

**T**HE Chairman of the Committee on Auxiliary Activities in charge of the various groups of young folks, Mr. Cyrus Levinthal, has recently tendered his resignation, having moved from our neighborhood. In his absence Mr. Maurice Bernhardt has temporarily supervised the work of the clubs for our children. They are all functioning under competent leadership and are active in retaining the interest of our boys and girls along social and educational lines. Recently the Young Folks League was reorganized under the leadership of Mr. Milton Balsam, and we are looking forward to a successful season of activities from our adult group.

#### MEMBERSHIP

**A**T the end of the year our membership was 805 (511 married persons and 294 single) as compared with 852 a year ago. We enrolled during the year 179 members (74 married and 105 single) as against 211 (107 married and 104 single) in 1934. The losses due to resignations, suspensions from rolls, etc. were 226. In 1934 such losses were also 226.

The problem of membership is a most important one. Recently a committee consisting of chairmen of committees was appointed for the purpose of finding a solution. We are particularly concerned with the large number of resignations received each year. We realize the fact that every organization is faced with the problem of a fluctuating membership, but some action should be taken to reduce to a minimum the number of those who find it necessary to sever their connection with the institution. The Hon. Emanuel Greenberg and his committee on Membership were hard at work throughout the year devising all sorts of plans tending to increase the Center membership, and it is primarily due to their efforts that we are continually adding new members to our rolls.

#### PHYSICAL TRAINING DEPARTMENT

**T**HE attendance in our Physical Training Department was 28,854 in 1935 as against 30,359 in 1934. The records show that 20,921 men and 2,781 women made use of the facilities. The attendance of boys was 3,763 and that of girls was 1,389. The net cost of maintaining the department for the year was \$2,388.83, as against \$1,822.28 in 1934. Included in the receipts is the income from the Basketball Games, conducted under the supervision of a sub-committee headed by Mr. Albert Witty. The chairman of the committee, Mr. David B. Kaminsky, and his active associates, have met often and solved the many problems incidental to proper conduct of this department.

#### HOUSE COMMITTEE

**T**HE various repairs in the building were, as heretofore, entrusted in the capable hands of our Vice-President, Mr. Hyman Aaron. He discharged his duties in a most commendable manner. Day in and day out, he looks after the various improvements and supervises all repairs that may be needed to keep the building in perfect condition, and at a minimum cost to the institution.

\* \* \*

My sincere thanks are extended to the chairmen of all the above committees, and to the members of their committees, as well as to the following chairmen of other committees for their loyal co-operation: Mr. I. Levinsong, Arbitration Committee; Mr.

Nathan T. Schwartz, Cemetery Committee; Mr. Max H. Haft, Chevra Kadisha; Mr. Jacob L. Holtzman, Civic Committee, and Mr. Albert A. Weinstein, Grievance Committee.

#### FINANCES

**I**N my last annual message, I reported on two major financial difficulties that have confronted us for the past few years, namely, the indebtedness to the Bank of United States and the problems of the interest on the first mortgage. I am happy to say that these two matters have been settled. The indebtedness to the Bank of United States is gradually being reduced through monthly payments. The rate of interest on the first mortgage was also settled upon terms most satisfactory to our institution.

While the state of uncertainty which these two difficulties brought about is at an end, their settlement carries with it new financial burdens which we shall have to meet during the coming years. We shall have to find the means of meeting the payments of current interest as well as the installments on the amount due for past interest. We shall need the whole-hearted and loyal co-operation of every member of the institution to meet these obligations. In this connection, I feel that I must express your gratitude and mine to Mr. Nathan D. Shapiro, who, in the past years, conducted the difficult negotiations that led to the settlement of the mortgage problem. He was ably assisted by our secretary, Mr. Max Herzfeld, who rendered splendid services. Mr. Jacob L. Holtzman has served us most loyally in negotiating the settlement of the Bank of United States indebtedness, and in removing the land tax placed on our building. To all of them, we owe a debt of gratitude which we shall never be able to amply repay.

#### SISTERHOOD

**I**HAVE asked the outgoing President of the Sisterhood to render a separate report on the work of her organization. Now that Mrs. Brenner has decided to relinquish her duties I know that I am voicing the sentiments of all of you when I extend to her sincere thanks for her splendid efforts and energetic work in helping to build up a fine and active auxiliary. I am confident that the new president of the organization, Mrs. Albert Witty, will

(Continued on page 22)



# SUMMARY OF RELIGIOUS, EDUCATIONAL AND SOCIAL ACTIVITIES OF THE BROOKLYN JEWISH CENTER, FROM JAN. 1 to DEC. 31, 1935

## A. Friday Night Lectures and Services

"A Lesson in Self-Analysis—Why Are We Jews So Impotent?"—by RABBI LEVINTHAL.—Jan. 4, 1935.

"What Is Wrong With Us Jews — A Further Lesson in Self-Analysis,"—by RABBI LEVINTHAL — Jan. 11, 1935.

"Jews by Compulsion Or By Conviction — Which?" by RABBI LOUIS HAMMER—Jan. 18, 1935.

"When Does Life Begin?" by RABBI LEVINTHAL—Jan. 25, 1935.

"The Present Jewish World Scene" by MR. ABRAHAM GOLDBERG—Feb. 1, 1935.

"Wanted: Modern Guides for the Perplexed of Our Day" by RABBI LEVINTHAL—Feb. 8, 1935.

"The Hope and Salvation of the World" by RABBI LEVINTHAL—Feb. 15, 1935.

"The Crisis in Civilization—Fascism, Communism, Democracy—Which?" by RABBI LEVINTHAL — Feb. 22, 1935.

"A Plea For Differences" by REV. DR. LOUIS D. GROSS—March 1, 1935.

"The American Standard of Dying" by RABBI LEVINTHAL—March 8, 1935.

"The Call to Jewish Womanhood" by JUDGE ANNA KROSS — Special Women's Service in honor of Purim—March 15, 1935.

"Moses Maimonides — His Life and Times" in honor of the 800th anniversary of his birth, by RABBI LEVINTHAL—March 22, 1935.

"An Understanding Heart" by RABBI NATHAN PERILMAN — March 29, 1935.

"Maimonides—His Unique Genius and His Great Influence" opening Friday Night Lecture Services—by RABBI LEVINTHAL—April 5, 1935.

"From the 19th Zionist Congress to Palestine" by MORRIS ROTHENBERG—Nov. 1, 1935.

"The Olympic Games—Is It a Jewish or an American Issue?" by DR. LEVINTHAL—Nov. 8, 1935.

"Life in the New Palestine" by JUDGE

BERNARD ROSENBLATT — Nov. 15, 1935.

"The Late Chief Rabbi Kook" by RABBI LEVINTHAL—Nov. 22, 1935.

"The Jew in a Changing World" by RABBI ABBA ABRAMS—Nov. 29, 1935.

"Twenty-five Years of Brooklyn Jewish Ministry" by RABBI LEVINTHAL Dec. 6, 1935.

"Is Man the Master of His Fate?" by RABBI HYMAN JUDAH SCHACHTEL—Dec. 13, 1935.

"It Also Happened 2100 Years Ago" A Chanukah Sermon by RABBI LEVINTHAL—Dec. 20, 1935.

"The Jewish College Student and Jewish Life" by LOUIS E. LEVINTHAL, Esq.—Dec. 27, 1935.

\* \* \*

## B. Sabbath Morning Services

Rabbi Levinthal on the Weekly Portion of the Torah.

Rabbi Golovensky—May 11, 1935.

\* \* \*

## C. Holiday Services

Purim Services—Reading of the Megillah—March 18, 1935.

First Day of Passover. "The Significance of the Festival" by RABBI LEVINTHAL—April 18, 1935.

Second Day of Passover. "The Significance of the Festival" by RABBI LEVINTHAL—April 19, 1935.

Seventh Day of Passover. RABBI LEVINTHAL, speaker—April 24, 1935.

Eighth Day of Passover. MR. MAURICE SAMUEL, Speaker—April 25, 1935.

First Day of Shevuoth. RABBI LEVINTHAL, speaker—June 7, 1935.

Second Day of Shevuoth. RABBI LEVINTHAL Speaker—June 8, 1935.

Slichoth Services: REV. SAMUEL KANTOR assisted by the Oscar Julius Choir—Sept. 21, 1935.

First Day of Rosh Hashonah. "Mad Laughter of the World" by RABBI LEVINTHAL—Sept. 28, 1935.

First Day of Rosh Hashonah. Auditorium. "The Lessons of the Past as a Guide to the Future" by MR. BENJAMIN HIRSH—Sept. 28, 1935.

Second Day of Rosh Hashonah. "Mother Rachel Weeping for Her

Children" by RABBI LEVINTHAL—Sept. 29, 1935.

Second Day of Rosh Hashonah. Auditorium. "Sounds of the Shofar and Their Meaning" by MR. BENJAMIN HIRSH—Sept. 29, 1935.

Kol Nidre Services. "The Fundamental Principles of Jewish Life" by RABBI LEVINTHAL—Oct. 6, 1935.

Kol Nidre Services. Auditorium. MR. BENJAMIN HIRSH, speaker—Oct. 6, 1935.

Yom Kippur Services. "Taking the Name of God in Vain" by RABBI LEVINTHAL—Oct. 7, 1935.

Yom Kippur Services. Auditorium. "Yom Kippur—The Day of Days" by MR. BENJAMIN HIRSH—Oct. 7, 1935.

First Day of Succoth. RABBI LEVINTHAL, Speaker—Oct. 11, 1935.

Second Day of Succoth. RABBI LEVINTHAL, Speaker—Oct. 12, 1935.

Shemini Atzeres Services. RABBI LEVINTHAL, Speaker—Oct. 19, 1935.

REV. DR. ISRAEL H. LEVINTHAL, Rabbi  
REV. SAMUEL KANTOR, Cantor  
REV. MEYER ROGOFF, Sexton

## HEBREW EDUCATION COMMITTEE

### A. Junior Congregation

The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hame-drash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers.

### B. Daily Hebrew School

Meets Daily from 4:00 to 6:45 P. M. and Sundays and Legal Holidays from 10:00 A.M. to 12:30 P.M.

### C. Religious School

Meets every Sunday morning throughout the season.

### D. Three-Day-Week School for Girls

Tuesday and Thursday afternoons and Sunday mornings.

### E. Class in Ein Yaakob and Bible Study

Meets every Saturday afternoon. RABBI ISRAEL H. LEVINTHAL, Principal.

MRS. J. SERBIN BEDER  
E. M. EDELSTEIN  
BENJAMIN HIRSH

(Continued on next page)

*Brooklyn Jewish Center  
File 500. Education*

### MISCELLANEOUS JEWISH ACTIVITIES

Chamisho Osor B'Shevat Celebration for Children of Hebrew and Sunday Schools. "*Jewish Life in Palestine Today*" by Mr. Samuel Edelheit. Movies on Palestine—Jan. 20, 1935.  
Parent-Teachers Association of Hebrew School. "*Glimpses on Russia*" by Mr. E. M. Edelstein—Jan. 23, 1935.  
Parent-Teachers Association of Hebrew School. "*Palestine and Russia—A Comparison*" by E. M. Edelstein—Feb. 27, 1935.  
Parent-Teachers Association of Hebrew School. "*How Can We Teach Religion to Our Children?*" Lecture—March 20, 1935.  
Children's Purim Masquerade by Hebrew and Sunday Schools—March 24, 1935.  
Motion Picture—"The Romance of Palestine"—May 4, 1935.  
Parent-Teachers Association of Hebrew and Sunday Schools—Meeting May 21, 1935.  
Strawberry Festival, Entertainment and Dance under auspices of Parent-Teachers Association of Hebrew and Sunday Schools—June 12, 1935.  
Hebrew School Graduation. Mr. Bernard Semel, Speaker—June 17, 1935.  
Special Children's Service in the Main Synagogue. "*What Does Rosh Hashonah Teach Us?*"—Oct. 14, 1935.  
Parent-Teachers Association of Hebrew School. Mr. E. M. Edelstein, Speaker—Oct. 23, 1935.  
Initiation Services conducted by new Hebrew School pupils—Dec. 27, 1935.  
Chanukah Entertainment by Hebrew and Sunday Schools—Dec. 29, 1935.

### SINGING GROUP FOR ADULTS

Meets every Tuesday evening under the leadership of Cantor Samuel Kantor.

### SOCIAL AND YOUNG FOLKS ACTIVITIES

#### Adult, Young Folks and Children

Annual Meeting of the Center—Jan. 17, 1935.  
Young Folks League Meeting and Bridge—Feb. 6, 1935.  
Young Folks League Meeting and Dance—Feb. 14, 1935.  
Young Folks League Dance—March 7, 1935.

Reception to New Members — March 21, 1935.

Presentation of "Another Language" by Center Players—March 23, 1935.  
Young Folks League Meeting—April 4, 1935.

Presentation of "Yiddish King Lear" under auspices of the Drama Department of the P.W.A.—April 4, 1935.

Reception to Students of Institute of Jewish Studies for Adults — April 15, 1935.

Presentation of the "Mikado" under the auspices of the Drama Department of the Emergency Relief Bureau—April 16, 1935.

Monthly Social Meeting of the General Membership—May 2, 1935.

Young Folks League Lag B'Omer Dance—May 21, 1935.

"Far Away Princess and "Nine Lives of Emily" produced by the Little Theatre Group under the auspices of Drama Department Works Division of Emergency Relief Bureau—May 23, 1935.

Center Kiddie Revue of 1935 — May 26, 1935.

"Yiddish King Lear" produced second time under personal supervision of Boris Thomashefsky — May 27, 1935.

Monthly Social Meeting of the General Membership—June 5, 1935.

Yiddish Farce—"Uptown and Downtown" presented by Drama Department Works Division of New York City—Sept. 9, 1935.

Return Engagement of Yiddish Play, "Uptown and Downtown"—Oct. 8, 1935.

Monthly Social Meeting of the General Membership—Oct. 9, 1935.

Simchas Torah Dinner—Oct. 20, 1935.  
Golf Tournament at Idlewild Beach Golf Course—Oct. 27, 1935.

Thanksgiving Eve Dinner and Dance—Nov. 27, 1935.

Monthly Social Meeting of the General Membership—Dec. 24, 1935.

New Year's Eve Celebration—Dec. 31, 1935.

### INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A1—Every Thursday at 9:00 P.M.—Miss Betty Ungar, Instructor.

Hebrew A2—Every Thursday at 9:00 P.M.—Mrs. J. S. Beder, Instructor.

Hebrew B—Every Thursday at 9:00 P.M.—Miss Lillie Rubee, Instructor.

Hebrew C—Every Thursday at 8:00 P.M.—Miss Irene Bush, Instructor.

Hebrew D—Every Thursday at 8:00 P.M.—Mr. Benjamin Hirsch, Instructor. *Also Mr. Isaac Halperin*

Hebrew E—Every Thursday at 9:00 P.M.—Mr. E. M. Edelstein, Instructor.

Jewish History—Every Tuesday at 9 P.M.—Rabbi Isidor S. Meyer, Instructor.

Jewish Religion—Every Tuesday at 8 P.M.—Rabbi Isidor S. Meyer, Instructor.

Talmud A—Every Tuesday at 8:00 P.M.—Dr. Michael Higger, Instructor.

Talmud B—Every Tuesday at 9:00 P.M.—Dr. Michael Higger, Instructor.

The Bible as Literature—Every Thursday at 8:00 P.M. — Mr. Louis J. Gribetz, Instructor.

History of Jewish Literature—Every Tuesday at 9:00 P.M.—Mr. Cyrus Levinthal, Instructor.

### FORUM AND EXECUTIVE COMMITTEE

#### A. Monday Night Forums

"Foreign Affairs" by Hon. James W. Gerard—Jan. 7, 1935.

"The Other Side of the Mountain" by Dr. S. Parkes Cadman—Jan. 14, 1935.

"Current Economic Problems" by United States Senator Robert M. La Follette—Jan. 21, 1935.

"Nazi Germany's Challenge to Europe" by Johannes Steel—Jan. 28, 1935.

"The 800th Anniversary of the Birth of Moses Maimonides — Greatest Jewish Philosopher" by Dr. Israel Efros—Feb. 4, 1935.

"Murder-Made In Germany" by Heinz Liepman—Feb. 11, 1935.

"Russia As I Saw It" by James Waterman Wise—Feb. 18, 1935.

"Judaism and the Modern View of Sex" by Dr. Albert Mordell—Feb. 25, 1935.

"What Ghandi Taught the World" by Dr. Haridas Muzumdar—March 4, 1935.

"Is Family Life Conducive to Social Progress?" Debate. Dr. Edward N. Schoolman vs. Dr. Samuel D. Schmalhausen—March 11, 1935.

"Is the American Jew Safe or Unsafe?" by Rev. Dr. Stephen S. Wise—March 18, 1935.

"Italy, Germany and Russia Today" by Prof. Scott Nearing—March 25, 1935.



Annual Health Lectures. Symposium on "Socialized Medicine" by Dr. Louis I. Harris and Dr. Samuel J. Kopetzky, Speakers. Address of welcome by Mr. David B. Kaminisky and Dr. Reuben Finkelstein, Brooklyn Celebration of the 800th Anniversary of the Birth of Maimonides at the Center, sponsored by the Brooklyn Jewish Ministers Association—April 8, 1935.

Opening of the fifteenth season of Forum lectures. "The Changing Status of the Jew in the Modern World" by Rabbi Abba Hillel Silver—Oct. 21, 1935.

"The Crisis of World History" by Prof. Harry Elmer Barnes—Oct. 28, 1935.

"The Italian - Ethiopian Situation" Symposium. Miss Carla Orlando vs. Prof. Max Ascoli—Nov. 4, 1935.

"Psycho-Analysis for Normal People" by Prof. Fritz Wittels—Nov. 11, 1935.

"Does America Need Fascism?" by James Waterman Wise—Nov. 18, 1935.

"The Fate of Europe: 1914-1940" by Emil Ludwig—Nov. 25, 1935.

"The Philosophies of Stalin, Hitler and Mussolini—Where They Lead" by Hon. Rennie Smith—Dec. 2, 1935.

"The Dying Stage and the Deathless Theatre" by Gilbert Seldes—Dec. 9, 1935.

"Is Mercy Killing of Incurables Justifiable?" Symposium. Dr. Sidney E. Goldstein vs. Dr. Samuel J. Kopetzky—Dec. 16, 1935.

"Can Present Government Policies Save Capitalism?" by Prof. Scott Nearing—Dec. 23, 1935.

"What Has the Depression Done to People?" by Dr. Ira S. Wile—Dec. 30, 1935.

#### DR. ALBERT BRANDT

##### C. Course on Philosophy

"The Problems of Philosophy Are Eternal"—Jan. 2, 1935.

"Why Philosophy If We Have Science?"—Jan. 9, 1935.

"Why Philosophy If We Have Religion?"—Jan. 16, 1935.

"Romantic Jewish Philosophies"—Jan. 30, 1935.

#### DR. ELIAS LIEBERMAN

##### D. "The Many Sided Jew"

"The Jew in a Christian World"—Feb. 6, 1935.

"The Eternal Jew"—Feb. 13, 1935.

"The Dream of a Jewish Homeland"—Feb. 20, 1935.

"The Cosmopolitan Jew"—Feb. 28, 1935.

#### MR. A. T. PUSHKOFF

##### E. "Appreciation of Music"

"The Elements of Music"—Feb. 26, 1935.

"Melody, Rhythm and Harmony"—March 5, 1935.

"Harmony and Structure"—March 12, 1935.

"Music from 1600 to 1750"—March 26, 1935.

"Music from 1600 to 1750"—Continued—April 2, 1935.

"The Transition to Sonata Form"—April 9, 1935.

"Mozart"—April 30, 1935.

"Beethoven"—May 7, 1935.  
Mr. Murray Glaser, piano accompanist.

#### DR. ERNEST L. BAKER

##### F. "Psychology of Everyday Life"

"Truth and Fallacies About Your Inheritance"—March 6, 1935.

"Your Character in Action"—March 13, 1935.

"Understanding and Developing Your Mental Abilities"—March 20, 1935.

"How Your Disposition Developed"—March 27, 1935.

"How Mental Patterns Determine in Human Behavior"—April 3, 1935.

"How Inherited Patterns Influence Learning"—April 10, 1935.

"Inherited Patterns in Relation to Crime"—May 1, 1935.

"Inherited Patterns in Their Relation to Sexual Urges and Disorders"—May 8, 1935.

"Truth and Fallacies in Love and Marriage"—May 15, 1935.

"The Psychology of Dreams"—May 22, 1935.

"The Psychology of Religion"—May 29, 1935.

"The Power of Belief in Self Expression"—June 3, 1935.

"Social Masks and Mental Conflicts"—June 10, 1935.

"How Emotional Overlays Thwart Your Ambitions"—June 17, 1935.

"Building Your Own Future"—June 24, 1935.

#### MR. NATHAN KLEINHANDLER

##### G. "The Problems of Sociology"

"Shall We Scrap the Constitution?"—Oct. 16, 1935.

"The Government and Private Property"—Oct. 23, 1935.

"Case Study in Imperialism — The Italo-Ethiopian Situation"—Oct. 30, 1935.

"War—Can We Prevent It?"—Nov. 6, 1935.

"Our Muddled Foreign Affairs"—Nov. 13, 1935.

"Why Is Labor Restless?"—Nov. 20, 1935.

"The Third Party—Significance, Importance and Possibilities"—Nov. 27, 1935.

"Dictatorship or Democracy—a World Survey"—Dec. 11, 1935.

"The Problem of Security"—Dec. 18, 1935.

#### HEBREW AND YIDDISH LECTURES

Yiddish Program based on the works of Walt Whitman and Henry Wadsworth Longfellow. Dr. James Globus and Dr. Abraham Asen, Speakers—Feb. 17, 1935.

Hebrew Evening. "The History of Halakah" by Prof. Chaim Chernovitz, "Rav Tzoi" and Prof. Nisson Touroff—March 3, 1935.

Yiddish Lecture on "Sholom Asch, Abraham Reisen and D. Bergelson" by Mr. Z. Weinper—Mar. 31, 1935.

#### PHYSICAL TRAINING COMMITTEE

Basketball Game and Dance. B. J. C. vs. 92nd Street Y.M.H.A.—Jan. 19, 1935.

Basketball Game and Dance. B. J. C. vs. Union Temple—Jan. 31, 1935.

Basketball Game and Dance. B. J. C. vs. Bronx Y.M.H.A.—Feb. 2, 1935.

Basketball Game and Dance. B. J. C. vs. Morris Park Caseys—Feb. 17, 1935.

Basketball Game and Dance. B. J. C. vs. Bronx Y.M.H.A.—Mar. 2, 1935.

Basketball Game and Dance. B. J. C. vs. Brooklyn Dux—March 9, 1935.

Basketball Game and Dance. B. J. C. vs. All Star Team consisting of College Players—March 31, 1935.

Health Lectures. For Women:

"The Significance of Abnormal Bleeding in Women" by Dr. Leo S. Schwartz.

"Psychologic Aspects of Plastic Surgery" by Dr. Joseph Safian. Dr. Samuel A. Wolfe, presiding.—Apr. 2, 1935.

Health Lectures. For Men:

"Normal Sex Life for Men" by Dr. Charles Panoff—April 2, 1935.

Basketball Game and Dance. B. J. C. vs. Newark Y.M.H.A. — Nov. 5, 1935.

Basketball Game and Dance. B. J. C. vs. Bensonhurst Jewish Community House—Nov. 16, 1935.

Basketball Game and Dance. B. J. C. vs. Newark Athletic Club—Dec. 1, 1935.

Basketball Game and Dance. B. J. C. vs. Prudential A. A. of Newark—Dec. 19, 1935.

SAMUEL SCHOENFELD, Physical Training Director.

MISS SYLVIA BAUMGARTEN, Physical Training Director for Women.

### COMMITTEE ON AUXILIARY ACTIVITIES

Young Folks League—Unmarried Center members as well as children of members, male over 21 and female over 18 years of age.

Center Players—for young men and young ladies.

Junior League—Boys 18 to 21 years, and girls 17 to 20 years.

Intermediate—Boys 16 to 18 years, and girls 15 to 17 years.

Junior Boys Club—Boys 13 and 15 years.

Girls "Pep" Club—Girls 13 and 14 years.

Boy Scout Troop—12 to 15 years of age.

Girl Scout Troop—12 to 16 years of age.

### MEN'S CLUB ACTIVITIES

Men's Club Meeting and Card Party. Justice Black, speaker. — Jan. 22, 1935.

"A Night in Sportland" arranged by Men's Club—Jan. 24, 1935.

Men's Club Meeting. Amateur Night—Feb. 28, 1935.

Men's Club Meeting. Card Party — March 28, 1935.

### SISTERHOOD ACTIVITIES

Executive meeting—Jan. 2, 1935.

Dutch Supper and Bridge Party—Jan. 26, 1935.

Meeting. "The Problem of our Youth" by Mrs. A. H. Vixman. "Current Jewish Events" by Mrs. Helen Levinthal Sukloff.—Jan. 30, 1935.

Meeting. "A Bird's Eye View of Our City Government" by Mrs. Rosalie Lowe Whitney. Jewish Current Events by Mrs. Israel H. Levinthal. Feb. 28, 1935.

Stanley Riker  
Richard Kurz  
Morton Gerson Farber  
George Lewis  
Lawrence Siskin  
Morton Levin  
Morton Monasch  
Paul Rosenstein  
Stanley J. Hartman  
Albert Joseph Scharff  
Robert Schur  
Jay Irwin Norek  
David Joseph  
Albert Jaffe  
Allen Spiegel  
Frederick Bernstein  
Howard Quittner

### BAR MITZVAHS OF 1935

Son of Mr. and Mrs. I. Jerome Riker	January 5, 1935
Son of Mr. and Mrs. I. J. Kurz	January 19, 1935
Son of Mr. and Mrs. David Farber	January 26, 1935
Son of Mr. and Mrs. Percy Lewis	February 9, 1935
Son of Mr. and Mrs. Abraham Siskind	March 23, 1935
Son of Mr. and Mrs. Philip A. Levin	March 30, 1935
Son of Mr. and Mrs. Charles Monasch	April 6, 1935
Son of Mr. and Mrs. David Rosenstein	April 13, 1935
Son of Mrs. Aaron Hartman	May 4, 1935
Son of Mr. and Mrs. Jacob Scharff	May 25, 1935
Son of Mr. and Mrs. Arthur L. Schur	June 8, 1935
Son of Mr. and Mrs. Herman H. Dushkind	June 15, 1935
Son of Mr. and Mrs. Joseph Joseph	June 22, 1935
Son of Mr. and Mrs. Louis N. Jaffe	June 29, 1935
Son of Mr. and Mrs. David Spiegel	Nov. 2, 1935
Son of Mr. and Mrs. Samuel Bernstein	Nov. 23, 1935
Son of Mr. and Mrs. Carl Quittner	Dec. 14, 1935

Sisterhood Participation at Annual Bazaar of Brooklyn Home and Hospital for the Aged.—Mar. 12, 1935.

Meeting. "Jewish Wit and Humor" by Mr. Irving Davidson.—March 28, 1935.

Fifth Annual Bazaar—May 11 to 16, 1935.

Special Blue Plate Dinner in conjunction with Bazaar—May 12, 1935.

Meeting.—April 11, 1935.

Meeting. Mrs. Schein, Speaker—Oct. 3, 1935.

Meeting—Oct. 17, 1935.

Meeting. Nomination and Election of Officers and Executive Board—Nov. 13, 1935.

Meeting with Parent-Teachers Association—Nov. 20, 1935.

Meeting. "The Call for Service to the Jewish Women of Today" by Mrs. Israel Davidson.—Dec. 4, 1935.

Executive Board—Dec. 10, 1935.

### ANNUAL MESSAGE

(Continued from page 18)

carry on the fine tradition for active service established by Mrs. Brenner.

### EXPRESSIONS OF THANKS

THE office of President of an institution such as ours carries with it a tremendous responsibility, one that taxes the full resources of any single individual. Fortunately for me and for the Center, the responsibility was shared by my two fellow officers, the first and second vice-presidents, Mr. Henry Seinfeld and Mr. Hyman Aaron. My sincere thanks to both of them. I am grateful also to our Rabbi Levinthal for his loyal and valuable co-operation. He has always been of great help to me in solving our numerous and difficult problems. The chairmen and members of our committees, the members of the Board of Trustees and the Governing Board all deserve our ap-

preciation for their assistance.

This report would certainly not be complete if I should fail to express the gratitude and debt we owe to our faithful and able administrative director, Mr. Joseph Goldberg. He has stood by our institution since its inception, and has worked diligently, sincerely and, above all, conscientiously. No matter what words I would use, they would not adequately do justice to the service he has rendered.

In conclusion let me thank you all for the confidence you have reposed in me during the three years of my administration. It was this confidence and this trust that helped me carry on with the arduous duties that go with the office of President of this organization. I have given the best that was in me to promote the interests of our beloved Brooklyn Jewish Center. I shall, God willing, continue to render such service as will make the institution grow from strength to strength in the years to come.

This congregation affectionately recalls those of its members who during the past year, exchanged their earthly habitation for the eternal abode. They have recorded their lives on the tablets of our hearts, and their names will ever be mentioned for blessing.

Aaron Cohn	January 18, 1935
Milton Danziger	February 9, 1935
Dr. Samuel J. Bernstein	Apr. 2, 1935
Abraham Posner	May 8, 1935
Jacob L. Cohen	May 25, 1935
Mrs. Hyman Fein	July 26, 1935
Mrs. Hyman Spitz	Nov. 5, 1935
Mrs. Lillian Prenskey	Dec. 9, 1935

*"And the Dust Returneth to the Earth As It Is But the Spirit Returneth Unto God Who Gave It."*



## THEY TAKE THE TRICKS

(Continued from page 6)

new worlds to conquer retired to write a book.

Gottlieb is a young man of wealth. Divorced recently, he was married last month to Jane Winton, screen and stage star. His interest in bridge began as a hobby, as did Schencken's, but Burnstine's story is a different one. It is the story of a boy who made good.

Burnstine attended the public schools of New York City. At the High School of Commerce in Manhattan he was a member of the track team and liked tennis and basketball. He could not attend college because of a congenital visual weakness. Poker was later his diversion. At this money game he was pleasantly surprised to find that his fortunes were very gratifying.

Burnstine first made his acquaintance with bridge in 1925. Following his dissolution of a business partnership, he went off to Boston for a six-weeks' vacation to visit his parents. With nothing but time on his hands he

began to explore the game that his friends were taking up in New York.

His rise thereafter was meteoric until in 1932, at the age of 32, he was acclaimed the best of the master players of the country, a distinction he still holds.

\* \* \*

Excellence at bridge is generally attested to by the number of master points a player has, these credits being awarded as a result of triumphs in tournaments. On this basis it is to be found that we have many Jewish players who excel nationally.

Among them Phil Abramssohn of New York has established the very enviable reputation of being the best defensive player in the country. Harry Fishbein, Fred Kaplan, Irv Epstein and Sydney Rusinow are a renowned quartet. Sam Naiman has become prominently identified with the American Bridge League, and Nate Spingold

the donor of an important trophy.

Brooklyn has five ranking players, headed by Herbie Rosenzweig and Alex Schultz. Schultz, in company with Robert Chatkin, Jay T. Feigus and Al Brodsky, all of the Long Island Bridge League, won the coveted points by winning the Metropolitan team-of-four title this season.

Ben Feuer is a bridger who first attained prominence as intercollegiate chess champion. Hubert Boscowitz, Irving Silverman, Max Hochberg, Leo Pressberg, Sid Silido, Morris Ellis, Herbert Goldsmith, Sam Katz, Harry Levy, Jacob Weisman, Herman Goldberg, A. L. Siegel, Aaron Frank, S. B. Fink, Bernard Rabinowitz, Jeff Glick and R. M. Wilberg have similarly won master points.

Among the women bridgers Mrs. Annie Rosenfeld, Miss Ruth Sherman, and Mrs. Theo. Greenbaum have attained the master rank, while Mrs. Herman Lieberman, Mrs. M. D. Rothschild and Mrs. Jeannette Samuels are associated with the American Bridge League.

# FLATBUSH MEMORIAL CHAPEL

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